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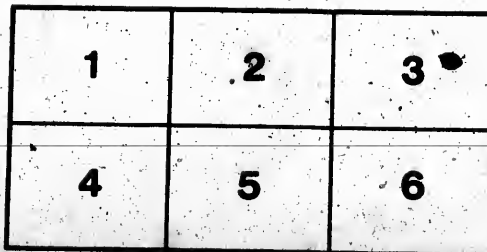
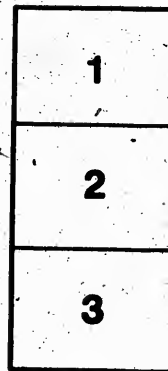
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IN

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TORONTO,

ON

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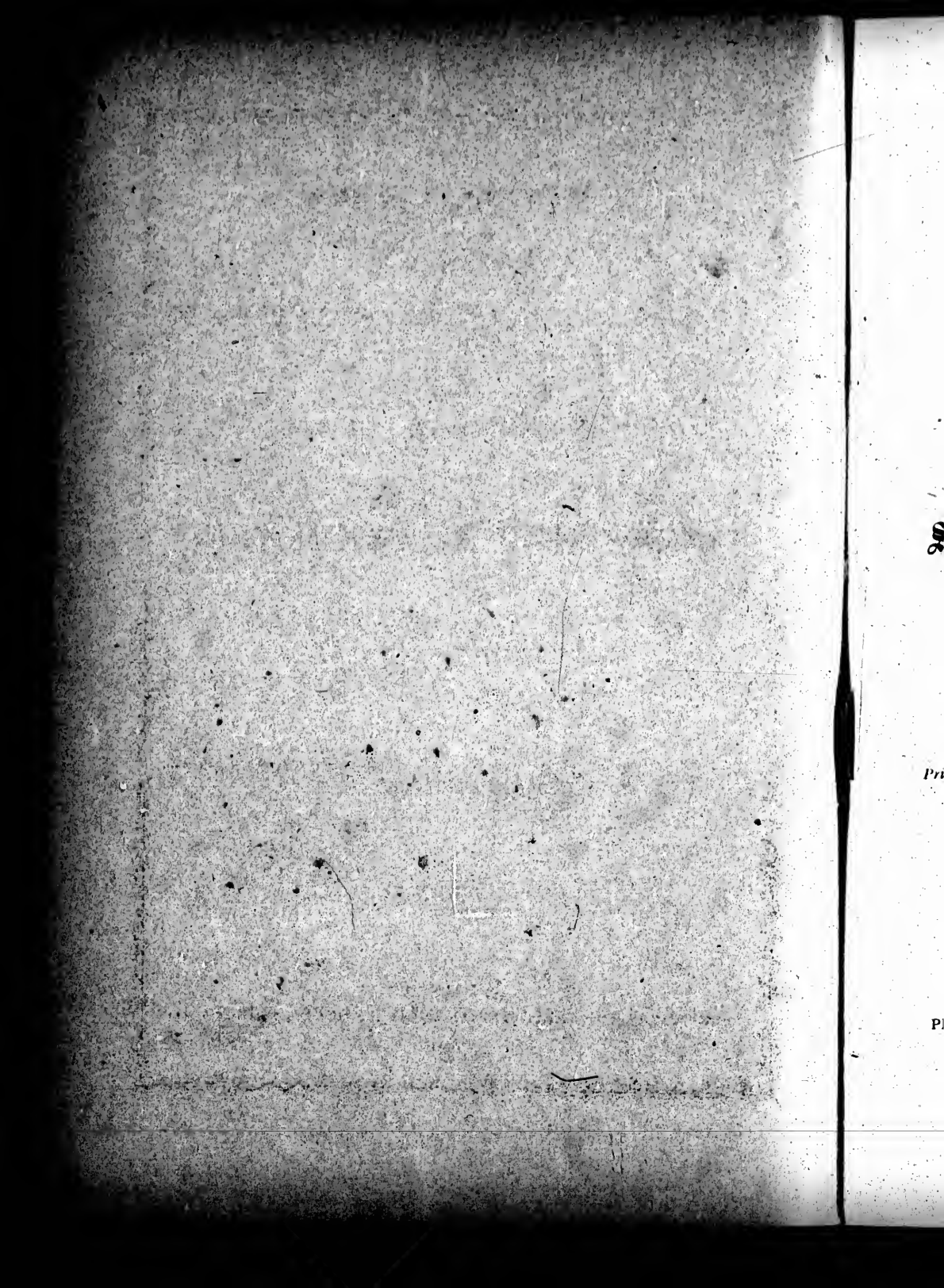
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## Morning Service.

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### INVOCATION.

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SINGING—*Psalm* 118: 19-26.

O set ye open unto me  
The gates of righteousness;  
Then will I enter into them,  
And I the Lord will bless.

This is the gate of God, by it  
The just shall enter in.  
Thee will I praise, for thou me heard'st,  
And hast my safety been.

That stone is made head corner-stone,  
Which builders did despise;  
This is the doing of the Lord,  
And wondrous in our eyes.

This is the day God made, in it  
We'll joy triumphantly,  
Save now, I pray thee, Lord; I pray,  
Send now prosperity.

Blessed is he in God's great name  
That cometh us to save:  
We, from the house which to the Lord  
Pertains, you blessed have.

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READING FROM THE OLD TESTAMENT.—*Psalm* 116.

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### PRAYER.

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READING FROM THE NEW TESTAMENT.—*John* 13: 31-38;  
14: 1-14.

SINGING.—*Psalm 51: 7-12.*

Do thou with hyssop sprinkle me,  
I shall be cleansed so;  
Yea, wash thou me, and then I shall  
Be whiter than the snow.

Of gladness and of joyfulness  
Make me to hear the voice;  
That so these very bones which thou  
Hast broken may rejoice.

All mine iniquities blot out,  
Thy face hide from my sin.  
Create a clean heart; Lord, renew  
A right spirit me within.

Cast me not from thy sight, nor take  
Thy Holy Spirit away,  
Restore me thy salvation's joy;  
With thy free Spirit me stay.

## SERMON.

TEXT.—*John 14: 1.*

*"Let not your heart be troubled: ye believe in God, believe also in me."*

WE are met this morning to observe again our New Testament feast, and in its observance to commemorate the death of Him who redeemed us with His blood. It is fitting that on such an occasion the words to which we listen should be His words; fitting, likewise, that they should be words spoken from the neighbourhood of the cross, taking their tone and colour to some extent from its sorrowful, and yet far from inglorious, surroundings. Such are the words which I have read as the text of this morning's discourse. They were spoken by the Saviour on the eve of His crucifixion—when the cross was as good as raised before His eyes. The shadows of that cross lie over them. They are familiar to every reader of the New Testament; but they are precious beyond measure to the

Christian heart. Familiarity no more impairs their charm than it lessens the fascination of the smile of childhood, or dims the glory of the midnight sky. We may apply to this word, indeed, as to so many other of the words of Jesus, the lines of Keble:

"As for some dear, familiar strain,  
Untired, we ask and ask again,  
Ever in its melodious store  
Finding a spell unheard before."

May it be, as if the Saviour himself, re-appearing once more on the scene of His great trial and of our lesser ones, spake the words and said to us, with that persuasiveness of tone, which must have been His beyond that of any other speaker, as to the disciples of old, "Let not your hearts be troubled: ye believe in God, believe also in me."

In considering the words, let us glance *first* at the trouble of heart, to the alleviation of which they are addressed. There is sorrow in the hearts of the eleven and sadness in their faces, to the Saviour's eye not likely to grow less in coming days, but rather to be deepened into anguish or despair by the events which are at hand. The causes thereof are not far to seek. Their loved Master had just given them clear and unmistakable intimation of the fact, the nature and the nearness of His death. In language which they could not misapprehend, and with a display of troubled emotion which lent dread significance to His language, He had announced the death of violence and ignominy to which He should be subjected. It is true He had made previous and repeated intimation of the fact, but in a more general way; in such a way, indeed, as to appear plain enough to us who can read it in the light of all that afterwards transpired, but exciting in their minds only vague and uncertain apprehensions. It was a gloomy subject and they did not care to make minute enquiries in regard to it. On such a matter ignorance, uncertainty, seemed preferable to anything which He had to communicate. The reality, if such as His language appeared to indicate, would overtake them soon enough without their

endeavouring to anticipate it by previous and detailed disclosures. Now, however, it was no longer possible to shut their eyes to the mysterious and painful fact or to the dark significance which attaches to it: "The Son of Man goeth as it was determined"; "The hour is come that the Son of Man should be glorified"; "The hand of him that betrayeth me is with me on the table." From these and similar announcements; from the manifest agitation of spirit, so unusual in Him with which it was made; from the meaning which in their hearing He had given to her act who poured on His head the box of ointment—"She hath anointed me for the burying"; from the now ripe and no longer concealed treachery of one of their number, they could not help feeling that a crisis of strange and portentous significance was at hand, and that, with whatever other consequences it was fraught, it implied His removal from them for a time, if not for ever. That was enough to excite in their minds the liveliest sorrow. The period when we first realize that we must be forthwith separated from a friend by death must always be one of deep emotion. And He was more than friend who was now to be separated from them. At His command and for His sake they had left all and followed Him. For years, they had not only waited on His ministry but also lived around His person. He was the centre around which their whole life revolved; its sun shedding over it whatever of brightness it possessed. His removal, more than once previously announced, but now for the first time distinctly realized amid the strange disclosures and impressive pauses during that evening meal, could not but affect them with grief, and we do not wonder, therefore, to read that sorrow had filled their hearts. They must have been more than men or less, had it been otherwise.

Nor was it simply the loss of His presence who was to them an object of unmingled veneration and love that disquieted their hearts. Hopes, vague and indistinct, but grand and attractive in their very vagueness, were bound up in His person and in His continued presence with them. "They trusted that it had been He which should have

redeemed Israel"; and Israel could not be redeemed by Him, raised from a position of servitude and degradation to one of glory, without His chosen followers being the first to share in that glory. Had He not said "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospel's, but he shall receive an hundredfold now in this time and in the world to come eternal life"? Accordingly they had cherished the expectation of signal honour and advantage under Him as the promised Messiah. Every miracle He wrought before them lent new force to this expectation. Never, perhaps, had it been so strong and confident as a few days before when, entering Jerusalem, the multitudes shouted Hosanna and hailed Him as the Son of David. But now it has perished as in an hour: it has vanished as a vision of the night, and their hearts, which it had sustained amid poverty and obloquy, sunk within them. From a suffering—from a crucified Saviour, they had nothing to hope; from their connection with Him they had everything to fear. Their future, but yesterday so bright and hopeful, is now quite dark and threatening and their hearts are troubled—troubled as you have seen the heart of a child of seven or eight years, when the parent that had met his every want and folded him a thousand times in the sweet embrace of love was in her dying agony, and whose removal thus, though incomprehensible to his mind, he could gather from hushed words and sorrowful faces all around, must be something unusually calamitous.

But we have not yet discovered the whole secret of the disciples' trouble. Their Lord and Master was not only to die; He was to be put to death. One of their own number was to be a party in the guilty transaction. Another, apparently the most steadfast in his attachment to Jesus, at least, the boldest in his avowal of it, was to deny and disown Him. From none of them was He to receive in the hour of His great suffering, the sympathy which it was their duty to show to one who had never allowed them to suffer unfriended, to sorrow unconsolated. All this they knew. Himself had foretold it to them. Here, then, we come upon another

and distinct source of their trouble of heart. It was, in part at least, occasioned by the knowledge thus imparted to them, that they were not to prove altogether worthy of the confidence He had reposed in them. The dark shadow which lay upon their spirits in that hour, dimming all their brightness, was not entirely due to the height of the calamity by which they were threatened; it was, in part at least, the reflection of the guilty weakness they were to display in connection with His death. That, perhaps, entered as the darkest thread into the web of suffering which their troubled fancy was weaving; and no wonder. It is ever so, mere misfortune, however heavy, is comparatively easy to bear when it comes directly from God, and our own conduct has nothing to do therewith, either as occasioning or as aggravating it. But when it proceeds from or becomes interwoven with our errors or our sins, it falls with a double or rather with a tenfold pressure; it stirs a deeper and more boisterous tumult within the heart. Therefore were the hearts of the eleven troubled as they had never been before, when the Saviour spoke simply of crosses to be borne and sufferings to be endured. Another feeling altogether was awakened within them; a fountain of more bitter grief was opened, when He said: "One of you shall betray me"; "The cock shall not crow till thou has denied me thrice"; "All ye shall be offended because of Me." The sufferings of their Lord and their own fate became thereby invested with a new and more impressive dread.

Such were the sources, the ingredients rather, of that trouble which had seized, and might be expected to seize in yet larger measure, the breasts of the disciples—sorrow in the near prospect of separation from One whom they eagerly loved, grief that their bright anticipations were doomed to disappointment, fear for their own future safety, shame for the unworthy part they were to bear in the hour of His suffering.

In the Saviour's words to them, "Let not your hearts be troubled," we are not to see an absolute condemnation of the failings to which they had given way. There was

much in these feelings which He could not condemn, because He had said, "I go away," and "whither I go, ye cannot come," sorrow had filled their hearts. It was not wrong in them to feel thus; least of all could it be so in His eye, whose sympathy was so large, whose attachments were so ardent, and whose tears, mingled with those of the weeping sisters, have justified and hallowed the grief of anticipated or already accomplished separation for all future time. The absence of a lively sorrow in the circumstances in which the eleven were placed would have been unnatural, would have indicated the selfish, withered heart, which is the farthest removed from goodness. It was possible, however, to indulge this grief to excess, to give way to it till it would seriously weaken or quite unfit them for the trials to their fidelity and their courage which were at hand. Besides, with the other aspects of their disquietude, the Saviour could less readily sympathize. Their feelings of disappointment and alarm, however natural in the circumstances, and considering the amount of knowledge they possessed, did not admit of complete justification, were largely due in point of fact to their earthly views, their selfish desire of advancement, their slowness to believe all that He had told them. Their trouble was vain, even sinful, so far as it sprang from such roots. In this form of it, they must seek to drive it from their hearts. The moderation of their sorrow, the conquest of their disappointment and their fear; it is this, which the Saviour inculcates when He says: "Let not your heart be troubled, ye believe in God, believe also in Me."

It is very generally agreed that a different rendering of the last words of this verse is to be preferred, viz.: believe in God and believe in Me. According to this rendering, we have, instead of an admission in the one clause and in the other a command grounded on it, something of the form of an injunction in both, and to this effect, "Have faith in God and have faith in Me." In reality these two are one. There was no way for them, there is no way for us of severing faith in God from faith in Christ, of cherishing the one without the other. Their identity is proclaimed

in such sayings as these : " I and my Father are one," " He that receiveth Me receiveth Him that sent Me." The God in whom faith is to be cherished is not a cold abstraction ; not a distant Divinity, dwelling in solitary and unapproachable grandeur, but One accesible and near ; the God and Father of our Lord Jesus Christ ; and the Christ in whom we are invited to cherish trust is He whom God hath sent, His only begotten Son, full of grace and truth. In form double, the requirement is really single. It is indifferently—faith in God, who gave His Son to be the Saviour of the World, who has come near to us in the person of Jesus Christ ; and faith in Jesus Christ, who has come from God, who reveales God, yea, who is God. It cannot be the one, without at the same time being the other. " He that believeth on Me," said the Saviour, " believeth not on Me, but on Him that sent Me." The maintenance, during the season of trial which was at hand, of their faith on Him with whom they had companied so long ; the concentration of their trust on the Jesus of Nazareth, Capernaum and Bethany, would not be its withdrawal from God, the God of Abraham, the God of their prophets, not its weakening, but rather its establishment in a surer and more fruitful form.

This, then, is the remedy which the Saviour prescribes for the trouble of heart which they were already enduring, and for the greater, more violent trouble which was at hand ; trust in God, and therefore in Him whom God had sent and who was now addressing them ; or better, trust in Him, His gracious words, His ample promise ; in Himself, His living person, and thereby in God whom he revealed, whose perfections he embodied. The causes of their disquietude are not removed, cannot be removed. The Saviour leaves them standing in all their terrifying power. There is no concealment of the fact of a violent death for Him and of its attendant tribulation for them, no attempt to investigate the darkness of the present or of the immediate future. And truly, the outlook as apprehended by the eye of sense was very gloomy. Before them, at no great distance, stood the cross on which He who was the light of all their seeing,



the life of all their hope and joy was to hang, and over it, a great darkness, beyond which it was impossible for them to look; in which it was not difficult for them to imagine countless dangers and sufferings for themselves. Were they wrong in supposing that there was before Him and before them with Him, a period of bitter endurance? The Saviour does not say so. He says the opposite. The cross cannot rise before Him and its terrible shadows not fall over them. The Shepherd cannot be smitten and the sheep not be scattered. What then were they to do? Shut their eyes and steel their hearts? Nay, the occasion was not one for blind inadvertence or cold insensibility. But there was another eye which could pierce even that darkness and discern through and beyond it, the clear shining of Divine love. That eye—the eye of faith—they should open and keep open: “Believe in God and believe in Me.”

There is something truly wonderful and sublime in the attitude in which the Saviour here presents Himself, in the faith in Himself which He challenges in the hour of His humiliation and apparent weakness, in His placing Himself thus prominently before the eleven, with the full knowledge of the fact that he was about to be delivered into the hands of men, to be the passive and apparently helpless victim of their cruel rage; and in His teaching them to find in faith on Him security and peace amid the gathering storm. Wonderful, I have called it, and only to be accounted for by the lofty prerogatives of which He was conscious, and never more so than in the hour of His deepest humiliation. It is as if He had said to them, you have trusted Me in the past, you have learned to confide in Me as you have heard My words, as you have witnessed My miracles, as you have experienced my love. Your faith in Me has grown year by year and month by month with the sight of My glory. Do not let it be extinguished, do not let it suffer decline, now that this glory is to undergo a momentary eclipse. Do not cease to believe in Me, now that the road of blending weakness and glory along which we have walked is conducting through the dark pathway of the cross, is about to be lost for a time to human eye amid the cold shadows of

the tomb. It does not end there. The grave is not the goal. The glory is eclipsed only. A mysterious need-be demands it. But it shall burst out anew and more brightly than before. I go away but I will come again. I go thus by the way of the cross for your sakes; and if I go, I will come again and receive you unto Myself. You may be unable to see how all this is to be brought about. Your hearts are troubled, in the prospect of events, which seem to render impossible the fulfilment of the promises which have been made to you. But they shall all be fulfilled, how you may be unable to discern or even conjecture, but of the fact there is no doubt. "Fear not, only believe." "Believe in God and believe in Me." "Blessed is he whosoever shall not be offended in Me." Such faith—faith in God, in Christ as revealing Him; if they were enabled to cherish it, could not fail to quiet their apprehensions. It might not entirely remove their sorrow. It was the sight of a risen and ascending Saviour that was to do this, and to send them back to the city with fear and with great joy; but, at least, it would moderate that sorrow and plant hope in its bosom.

The significance of these words for ourselves amid the manifold and often severe trials which overtake believers still, will furnish us with material for reflection when we are sitting at the Lord's table. I bring the discourse of this morning to a close by a reference to a single, but very blessed fact; the Saviour's readiness to recognize the sufferings and the sorrows of His own and to come to their relief. Wonderful, surely, is the exhibition of it in the case before us. He Himself was standing on the verge of Gethsemane and Calvary. The dark cloud which had been so long gathering was ready to burst. The cross with its ignominy and pain was waiting to receive Him. The floods of many waters were passing over His own soul. It too was troubled and was soon to be sorrowful even unto death. But His own fierce sufferings do not absorb His thoughts. They are forgotten, put out of sight, while He speaks words of divine consolation to the eleven. Human life has many beautiful and touching examples of sympathy

to show, but it has none equal to this. You have seen a mother, with a heart full of sorrow for her sick and suffering child, repressing the inward tumult, carefully concealing every trace of the emotion which had flooded her cheek, that she might not add one pang to that which the little sufferer was enduring. You have seen a gentle wife in the presences of her suffering husband, brushing away the rising tear, putting a light into her face strangely out of keeping with the sadness within, that some portion of that light might relieve for a moment the gloom of the object of her affection. Earth has no more touching sight. Such love, however, only approaches His, who standing almost beneath the cross, and with a weight of mysterious suffering sufficient to bow Him to the ground, forgot it all in the presence of His disquieted disciples, and with infinite tenderness said, "Let not your heart be troubled. Believe in God and believe in Me." How does it not say to you amid your manifold and in some instances severe trials, you shall not be permitted to bear sorrow alone! One, the greatest, as the tenderest of all, feels for you and feels with you. How does it not repeat, and with what emphasis the assurance of the Apostle, "We have not an High Priest which cannot be touched with the feeling of our infirmities!" "Let us therefore," this day once more and in His own ordinance of the Supper, "Come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."

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P R A Y E R.

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SINGING.—*Paraphrase* 42 : 1-4.

Let not your hearts with anxious thoughts  
 Be troubled or dismayed ;  
 But trust in Providence divine,  
 And trust my gracious aid.

I to my Father's house return.  
 There numerous mansions stand,  
 And glory manifold abounds  
 Through all the happy land.

I go your entrance to secure,  
 And your abode prepare ;  
 Regions unknown are safe to you,  
 When I, your friend, am there.

Then shall I come, when ages close,  
 To take you home with me ;  
 There we shall meet to part no more,  
 And still together be.

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*THE WORDS OF THE INSTITUTION.—Matt. 26 : 26-30.*

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*SINGING.—Paraphrase 35 : 3-end.*

My broken body thus I give  
 For you, for all ; take, eat, and live ;  
 And oft the sacred rite renew,  
 That brings my wondrous love to view.

Then in his hands the cup he raised,  
 And God anew he thanked and praised ;  
 While kindness in his bosom glowed,  
 And from his lips salvation flow'd :

My blood I thus pour forth, he cries,  
 To cleanse the soul in sin that lies ;  
 In this the covenant is sealed,  
 And Heaven's eternal grace revealed.

With love to man this cup is fraught,  
 Let all partake the sacred draught ;  
 Through latest ages let it pour,  
 In memory of my dying hour.

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*OBSERVANCE OF THE COMMUNION.*

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*ADDRESS BEFORE COMMUNION.*

WE are permitted again in the providence of God and by His grace to take part in the commemoration of the Saviour's death. This commemoration will be all the more joyous and sanctifying, if there shall rest on it the light which shines from this word of Christ which we have been considering, if its echoes linger in our ears while we pass from one to another these sacred emblems. It is true that to such fears as agitated the hearts of the disciples, to such vague but perhaps on that account all the more frightful apprehensions of coming loss and peril and suffering, we are now strange. The cross, which awakened, as well it might, their fears, tends to quell and soften ours. They looked forward to it through a short interval of hours and its grim form darkened their joy. We look back on it through the mist of eighteen centuries, and its mild glories only brighten ours, kindle within us a thankful hope. It was the symbol of loss to them. It is the pledge of triumph as it is the instrument of gain to us. So different is our position to-day from that of the eleven. That which occasioned their trouble, lays the ground of our peace.

But there is trouble still from other sources, and sometimes of the most disquieting kind. Through the disorders of our frail and mortal bodies; through the weakness and weariness of our minds; through the affections which weave families together; through uncongenial companionships; unforeseen calamities to property and unexpected removal of friends; through dull discouragement and grinding poverty and desolating bereavement, and through many another inlet, suffering asserts its presence in the life and will not be shut out. We, too, must hear Christ say to us, amid experiences whose natural tendency is to disquiet the heart or to flood it with tumultuous emotion. "Let not your heart be troubled." And yet to how little purpose would we have listened, with what vain endeavour would we have contended, had he not added, "Believe in God

and believe in Me"! Not troubled! How should that be possible, except to the most obdurate and unsusceptible, were our path in life simply of our own choosing, were our burdens, as they fall on us with oppressive weight, borne by us alone, were there no power at once almighty and benignant at work above us and with us, shaping the path and sharing the burden. But, blessed be God, this is the case. God, who gave His Son to save us—God, whose character is perfectly mirrored in the holy and compassionate Jesus; God in Christ; God, by Christ, governs all things, governs us. "The Father loveth the Son and hath committed all things into His hands." The heart which forgot its own sorrows in its pity for those of the disciples, which, on the brink and in the immediate prospect of its own agony, said to them, "Let not your heart be troubled," puts the cloud and the sunshine into our sky, the light and the shade into our path, mingles the sweet and the bitter in our cup. It is the belief, the clear and firm realization by us of this truth, that is to keep the heart calm in periods of bitter endurance, amid loss of means and of friends, amid pain and sickness, in the midst of life's cares or of its last agony; the persuasion that He is wise and gracious in His thus dealing with us; that even, when to us His ways are most mysterious, He knows what He is doing and has reasons which would commend themselves even to us, were it given us to know them. It is surely much that we may say of every dark visaged providence which approaches us, what the disciple said of the form upon the shore, at first unrecognized by Him, "It is the Lord."

But once more, our sufferings, as we had occasion to notice was the case even with those of the disciples, are sometimes strangely interwoven with our sins, sometimes serve to discover the number and the enormity of our sins. Sometimes there is the troubled sense of these when the outward life is calm and prosperous. The remedy to which we must have recourse, is still the same; faith in God "reconciling the world unto Himself," by Jesus Christ, "not imputing unto men their trespasses"; faith in Christ,

as revealing God, as leading the sinner to Him, and shielding him from wrath through His blood, shed for the remission of sins unto many, To kneel at His feet, to confess our sins in His name, to bring the burden of guilt which weighs us down, and lay it down at His cross, to lift up eyes at once confiding and expectant to the Advocate with the Father, the propitiation for our sins; this is rest, this is peace; but, even when it is deepest and most unbroken, it is the peace of believing, not of doing, not of feeling, but of believing, of counting the message of reconciliation true, and of confiding in the Loving One who speaks it. Be this the meaning of our observance to-day. Let it speak our faith, in Him who died for our sins and who rose again; our faith in that sacrifice which He offered, and the propitiatory character of which He will not suffer us to forget, having imbedded it in the very words in which this sacrament was instituted: "This is my blood of the new testament which is shed for many for the remission of sins." Let us say, let our thankful answer to this great claim be,

Thy work alone, O Christ,  
Can ease this weight of sin;  
Thy blood alone, O Lamb of God,  
Can give the peace within.

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*DISTRIBUTION OF THE BREAD, PRECEDED BY PRAYER.*

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*DISTRIBUTION OF THE WINE, PRECEDED BY PRAYER.*

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*ADDRESS AFTER COMMUNION.*

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It is but a brief word or two that I would address to you, as you leave the table of the Lord. Let the letter of Paul to the loved Philippian Church supply the substance of it: "Only let your conversation be as it becometh the Gospel of Christ." Let it be pure. He "gave Himself for us

that He might redeem us from all iniquity." "He was manifested to take away our sins: and in Him is no sin." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself even as He is pure." Let it be spiritual, unworldly. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth." Live with this in your constant recollection that He whose death you have this day commemorated, "gave Himself for our sins, that He might deliver us from this present evil world according to the will of God and our Father." Let it be gentle and kind. "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you with all malice; and be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you," "and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour." Let it be steadfast: "Therefore, my brethren dearly beloved and longed for, my joy and crown, so stand fast in the Lord." Encourage and assist one another in maintaining this steadfastness, "whereunto" ye are already attained, walk by the same rule, mind the same thing," "Only let your conversation be as it becometh the Gospel of Christ, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in the Spirit." The apostle adds, "with one mind striving together for the faith of the Gospel." No doubt the main thing is to stand fast, but do not forget that life and truth cannot be separated, that truth is the nutriment of life, that you cannot surrender the former and retain the latter. "Hold fast the faithful word" as you have "been taught;" "Only let your conversation be as it becometh the Gospel of Christ." This one thing I desire of you above all others: it ought to be, I trust, it is in some good measure, my chief concernment in relation to you and especially in



relate those of you who sit at the Lord's table for the first time, that whether I come and see you or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the Gospel." "Now, unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

SINGING.—*Psalm 23.*

The Lord's my Shepherd, I'll not want;  
He makes me down to lie  
In pastures green; He leadeth me  
The quiet waters by.

My soul He doth restore again;  
And me to walk doth make  
Within the paths of righteousness,  
Even for His own name's sake.

Yea, though I walk in death's dark vale,  
Yet will I fear none ill:  
For Thou art with me; and Thy rod  
And staff me comfort still.

My table Thou hast furnished,  
In presence of my foes;  
My head Thou dost with oil anoint,  
And my cup overflows.

Goodness and mercy all my life  
Shall surely follow me;  
And in God's house for evermore  
My dwelling-place shall be.

BENEDICTION.

"Now the God of Peace, that brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ; to whom be glory for ever and ever. Amen."

## Evening Service.

SINGING.—*Psalm 122.*

I joy'd when to the house of God,  
Go up, they said to me;  
Jerusalem, within thy gates  
Our feet shall standing be.

Jerusalem, as a city, is  
Compactly built together;  
Unto that place the tribes go up,  
The tribes of God go thither.

To Israel's testimony, there  
To God's name thanks to pay.  
For thrones of judgment, even the thrones  
Of David's house, there stay.

Pray that Jerusalem may have  
Peace and felicity;  
Let them that love thee and thy peace,  
Have still prosperity.

Therefore, I wish that peace may still  
Within thy walls remain;  
And ever may thy palaces  
Prosperity retain.

Now, for my friends' and brethren's sakes,  
Peace be in thee, I'll say;  
And for the house of God our Lord,  
I'll seek thy good away.

READING.—*1 John 1: 1-10; 2: 1-3, 15-29.*

PRAYER.

SINGING.—Hymn 74 : 1, 2, 4, and 5 verses.

Jesus, Thou joy of loving hearts,  
Thou fount of life, Thou light of men!  
From the best bliss that earth imparts,  
We turn unfilled to Thee again.

Thy truth unchanged hath ever stood;  
Thou savest those that on Thee call:  
To them that seek Thee, Thou art good  
To them that find Thee all in all!

Our restless spirits yearn for Thee,  
Where'er our changeful lot is cast,  
Glad when Thy gracious smile we see,  
Blest when our faith can hold Thee fast.

O Jesus, ever with us stay!  
Make all our moments calm and bright;  
Chase the dark night of sin away,  
Shed o'er the world Thy holy light.

### SERMON.

TEXT:—I John 3: 28.

*"And now, little Children, abide in Him; that when He shall appear we may have confidence and not be ashamed before Him at His coming."*

WE take our text this evening from the Epistle which has supplied us with so many interesting and instructive themes of meditation during these past years. This verse is fully representative of the spirit which obtains throughout the Epistle; speaking at once to the reverent love which the writer entertains towards the Saviour, and to the tender, almost paternal affection, which he bears to his fellow disciples. Moreover we shall find embodied in it what is, if I mistake not, the most urgent, as it is the most fundamental and comprehensive requirement of the Christian life, enforced, at the same time, by a consideration of the very weightiest kind. To that duty and to this consideration, let me now invite your attention.

The duty enjoined is to abide in Jesus: "Abide in Him." I do not need to remind you, or to do more than remind

you that the Apostle is here simply the echo of the Saviour; that John is but repeating words which he had heard from the lips of Jesus as addressed to himself and his fellow-disciples gathered around His person. He had said on the eve of His departure out of life "Abide in Me and I in you." Accordingly, we listen to-night not only to words respecting Christ, but virtually and in the strictest sense to words from Him. The speaker is not simply clothed with His authority—that is always the case—he is in this instance repeating His message, almost in His own language. What is meant by it? How shall we carry into practice a precept originally spoken by the Saviour in circumstances of more than usual solemnity, and repeated by one who had himself, through a long life-time, proved its practicability and its graciousness?

I answer, first, by abiding in the belief and in the contemplation of the truth which He taught. There is this peculiarity about the teachings of Christ, that He is not only the speaker but very often also the theme; that the truth He taught very largely respected Himself, His personal dignity as the Son of God, His office as the Saviour of sinners, the sufficiency of His grace for all human need. In the case of other teachers, we can generally distinguish between the speaker or the writer and the truth he gives us. In the case of Christ, this is impossible. He who was at once priest and sacrifice, is also both prophet and message, revealer and revelation. As a consequence, the truth which He taught, whether orally or by His Spirit, is the mirror in which His gracious character, His redeeming work, His whole person is held up to view. To abide in this truth, therefore; to hold it fast, to keep it before the mind, to dwell by devout contemplation on its gracious but also solemn verities is to abide in Him. Nor is it possible to so abide without some exercise of this kind: Christ is remote from us—the Christ of Scripture—or at least we are remote from Him, the spiritual fellowship is interrupted if His truth is either discredited or forgotten; if it either ceases to receive our faith or to engage our attention. Abide then in the truth as it is in Jesus. Let

the word of Christ dwell in you richly in all wisdom. Make it in some good measure the matter of your devout thought. Let its grand disclosures respecting God, and duty, and blessedness, respecting pardon, and life, and immortality, alternately awe and console you. And thus abiding in the truth you will also abide in Him of whom it testifies. Jesus, though unseen, will neither be unreal to your apprehension, nor distant from your spirit. Your fellowship will be with Him, the same in kind, though different in its outward characteristics, with her's who sat at His feet and learned of Him who was meek and lowly in heart.

An antithesis is sometimes raised between doctrine and Christ as objects of attachment; and an impatient demand is occasionally heard for the latter rather than the former. I do not say that this demand has nothing to explain or to justify it, or that it is wholly matter for regret. In many instances, however, it is an ignorant and mistaken demand. The antithesis between doctrine and Christ, as it is often put, is quite misleading. Assuredly it receives no support from this letter. If ever there was a Christian to whom the personal Saviour was everything, that Christian was the Apostle John; and yet Paul himself does not contend for truth, does not combat error in doctrine with more determination. The heart that glowed with an affection so tender and heavenly towards Christ and towards Christians is filled with holy resentment towards those who sought to obliterate the facts of redemption, or to do away with or even to reduce their significance. The love becomes anger in the presence of those impugnors or deniers of one or other of the Christian verities. Let the lesson not be lost on you. Take care that the Christ who is presented to you from this desk is the Christ of Scripture; the Christ of the Baptist, "The Lamb of God which taketh away the sin of the world;" the Christ of Paul, "Who was delivered for our offences and raised again for our justification;" the Christ of Peter, "Who, His own self, bare our sins in His own body on the tree;" the Christ of John, "The Word made flesh," the "Advocate with the Father," and "the propitiation for our sins;" a whole and not a

mutilated Christ; the real Christ and not the fictitious one of Renan or of the humanitarian literature of the day—and then abide in Him as thus presented.

I answer, second, by abiding in the performance of the duties which He enjoins. Christ's teaching is preceptive as well as doctrinal, embraces duties to be performed as well as truths to be believed. He makes Himself known as Master and Lord, as well as Saviour and Friend. He claims your obedience in the one character as He deserves and demands your trust in the other; and on your practical acknowledgment of this claim your abiding in Him is suspended. "If ye keep my Commandments, ye shall abide in My love, even as I have kept My Father's Commandments and abide in His love." Without obedience to His precepts, there can be no true, no real abiding in Him. When a man becomes indifferent to His will, or sets himself in conscious opposition thereto; when His voice speaks authoritatively within the conscience only to be set at nought, his abiding in Him has for the time ceased. The departure from Him may be conscious or unconscious, it is most real. The shadow of estrangement is there, and if the spiritual sensibilities are quick, it will be felt, nor will it depart till, in penitent sorrow, the man bewails the slight offered to His authority, and returns to the path of obedience. Of Jesus, who reveals the Father, as of the Father Himself, the statement holds good "If we say that we have fellowship with Him, and walk in darkness, we lie and do not the truth." On the other hand, there is no more real abiding in Him, no abiding in Him which honours the Saviour more, than abiding in His Commandments, holding on to the indications of His will amid good report and amid bad, resolutely refusing to be drawn therefrom by the force of imperious passions or the siren voice of pleasure; keeping thought, and feeling, and utterance, and act, in clear and well-marked subordination to His authority. I beseech you, my dear brethren, thus to abide in Him. Revere habitually His authority. Bow in all matters of duty to His will. Continue in His word. Let the faintest whisper of His voice be heard within the sanctuary of your soul, and

be heard only to be honoured and obeyed. I have said thus much in explanation of the meaning of the Apostle's requirement, but I have not exhausted its force and purport. So far from this, what is highest and most distinctive in it seems still unreached. The words appear to me to lay open an inner shrine of gracious privilege which we have scarcely touched. They are "Abide in Him," not merely in His teachings by humbly receiving and devoutly meditating on them, and in His precepts by reverently obeying them, but in Himself. The heart of man craves a personal object of affection, and the Gospel supplies it in Jesus. It has not only doctrinal teachings for his mind, and regulative requirements for his conscience, it has a true and proper Person for his heart; One infinitely worthy of its love and confidence. It comes to the heart that is so often disappointed with its human objects of affection, that is sometimes wounded by their withdrawal, sometimes polluted even by their presence, and it says by the lips of its tender, and yet unspeakably glorious Head, "Abide in me." It supplies a heart divine, yet human like our own, to which we may look for sympathy; a breast on which we may pillow at any hour the aching head; an ever open ear into which, in any season of grief or fear, we may tell our solitudes or our sorrows. Shall you not find, in compliance with this invitation, not your duty only, but your highest earthly privilege? Shall you not be helped to do so by the entreaty at once so tender and so urgent, of him who had such lengthened experience of the blessedness of that fellowship which he commends to others, and by the great and solemn consideration which he lifts into view, "That, when He shall appear, we may have confidence and not be ashamed before Him at His coming?"

To this consideration, I have time this evening, to give little more than a passing glance. But the Spirit of God may make use even of that to carry home the requirement of the text. He, in whom we are invited to abide, is in the meantime unseen by us. The life in its personal form has returned to its native home, in the bosom of God. The Son has gone to the Father, as He said. The cloud which re-

ceived Him out of the sight of the wondering disciples, still holds Him from the Church's view. But so it shall not always be: He shall come again. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He shall appear, and appear to put the seal of approval on our work, or to affix to it the stamp of reprobation; to receive us to His own blissful and unending fellowship, or, dreadful alternative! to dismiss us into dreary and hopeless exile therefrom. This is the consummation to which all the events in history are leading up; "the day of the Lord;" "that day," as it is so often significantly designated in Scripture. It has only to lift itself into view before us, to dwarf all the events that are most important and most exciting in our present experience, or to lend significance to them only as they affect its unspeakably solemn issues. It cannot become real to us this evening, except to lend largest weight to the injunction: "Abide in Him." For this—do I need to remind you?—is the indispensable condition of the life on which His approval can be placed. Without it there cannot be fruitfulness, there cannot be progress, there cannot be holiness. He himself has settled this for us all and for all time, when He has said, "Without Me," that is, separate from Him, "ye can do nothing." Our pardon, our sanctification, our ability to do good to those around us, our peace and our joy, are all dependent on our continued union to the Saviour, in the exercise of that faith and love through which the life-giving connection was originally formed. We are justified as we are seen in Him: We are sanctified as He is seen in us. We are saved, only as both combine. Do not try to be Christians without Christ. God has asked of you no such difficult, no such impossible task. Jesus is as necessary to the peace and the holiness of these human lives, as the sunlight to the beauty of the flower, as the rain and the dew to the greenness of the grass. "Abide," therefore, "in Him." That is the weakness and the misery of so many lives among us, that we wander so often from Him, that there are so many sorrows unrelieved, so many activities



unsanctified by His fellowship. We may well read our sin in our punishment; the guilt of our departures from the Lord in the failures of peace and of goodness which result therefrom. If we have wandered from Him, let us return. If we have come to Him in faith and love, let us stay. See to it, that the union to Him, which so many of us professed this morning at His table, is real, and let it be our daily prayer and aim that it be abiding; "And now, little children, abide in Him, that when He shall appear, we may have confidence and not be ashamed before Him at His coming."

I have little more to say to you this evening. I must take another opportunity such as to-morrow evening may furnish, of speaking of the great privilege which I have enjoyed, of being permitted through the mercy of God and through your kindness, to be your trusted guide and instructor in spiritual things through more than twenty years; of the constant support which I have received from the elders, and the Sabbath school teachers and the managers, and indeed the whole body of the people; and of the benefit which has come to my own religious life from witnessing and from endeavouring to promote your faith and your goodness. The great and solemn event to which the text points us seems to forbid allusion to merely personal matters and interests. In its light, the prevailing feeling may well be, not so much one of thankfulness for what has been done, as one of humiliation, that we have not done more and been more to one another, and to the Saviour and His cause during these so many years. If there has been something attempted, something done which can be laid at His feet, as an offering to Him, how much there is which, in the view of His appearing, supplies material rather for confession and penitent supplication than for either self-gratulation or thanksgiving, and which needs the application of the blood which cleanseth from all sin! Let us, therefore, while blessing God for anything in the ministry now coming to a close, which he can own and accept, anything which has been subservient to the advancement of His cause, in no feigned spirit take to Him for His pardon-

ing mercy the coldness of heart, the remissnesses of effort, the impurity of aim, the failures in performance, the restrained prayer, the suspended watchfulness, of which in this hour we have the memory or the consciousness. This is our confidence, that "if any man sin, we have an Advocate with the Father, Jesus Christ the righteous, who is the propitiation for our sins." This is our comfort, amid depressing and humbling memories, that "if our heart condemn us, God is greater than our heart and knoweth all things," and can make the very weaknesses of the human instrument only the better subserve the ends of His glory.

The mind is very readily led to think at such a time of those who have had a place in the circle of our worship, but whose familiar and loved forms are no more beheld in these earthly scenes. I shall carry with me no richer treasure to the distant sphere of my future labours, than the memory of the simple faith, the patient and even cheerful endurance, the unselfish goodness of one and another of this congregation, whose sick-rooms it has been my privilege to visit, and by whose triumphant or peaceful death-beds it has been my privilege to stand. Memories like these, and this congregation has been unusually rich in them, remain a benediction to the end of life, and make that heaven the dearer, which holds out the promise of the resumption of earth's broken fellowships.

The last to pass away has been one of the student members of this congregation; one who having laboured faithfully and with much acceptance, but perhaps beyond his strength, in the great mission field of the North-West, returned to this city, not, as has been seen to be the will of God, to resume his loved studies, but to resign his life. In this connection it will not seem out of place, I trust, if I address a few words to you his fellow-students. You, who occupy these galleries, represent over two hundred and fifty students in Arts, in Medicine, in Law, but still more largely in Theology, whose names have appeared on the Communion Roll of this congregation during the twenty years that I have been permitted to be its minister. I congratulate you, those of you especially who are looking

forward to the ministry, on the choice which you have made. It is a high vocation, I do not think there is any higher or so high; to preach the unsearchable riches of Jesus Christ, to employ the truth as it is in Jesus, to regulate conscience, and shape character, and kindle hope, and comfort sorrow, to receive the most sacred confidences of the tempted, the struggling, the sorrowful and the dying. And it is possible to exercise it, even in these exacting times, I do not say with satisfaction to oneself, but with acceptance, and with profit to the Christian people. Forgive the liberty which I take in thus singling you out in this large audience, and saying to you, Count no diligence in study, and no devotion of heart too great in fitting yourselves for such a work. "Abide in Him." Your power to guide and bless others, your power to awaken sinners and to edify believers, your power to relieve doubt and to solace sorrow will be largely in the measure of that abiding.

In reality, however, the duty and the privilege belong to all of us. So, coming back to that with which I started, I say once more to you, my dear people, who have given me such generous support and encouragement during these years, as my last word, "Abide in Him." Make Jesus Christ the object of your thoughts; the Lord of your wills; above all, make Him the home of your affections, that to which they instinctively turn. Let Him live enshrined in your hearts' best, most reverent love, and He will banish from them all that is impure or selfish. He will shed within them even in dark days, a holy calm. He will Himself abide in you.

The pastoral relationship which has existed so long must now cease; the ecclesiastical tie may no longer bind us, but the spiritual bond remains—I trust, ever will remain. Mutual interests have been awakened, spiritual connections have been formed which distance and separation cannot destroy. If we are in Christ and abide in Him, our severance is apparent rather than real; it is temporary, not lasting. We meet in Him, even when apart. In a brief period, we shall meet with Him. And so shall we ever be with the Lord, and with one another in His presence. Amen.

PRAYER.

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*SINGING.—Hymn 303, verses 1, 3 and 6.*

Sun of my soul, Thou Saviour dear,  
It is not night if Thou be near;  
O may no earth-born cloud arise,  
To hide Thee from Thy servant's eyes.

Abide with me from morn till eve,  
For without Thee I cannot live;  
Abide with me, when night is nigh,  
For without Thee I dare not die.

Come near and bless us when we wake,  
Ere through the world our way we take;  
Till in the ocean of Thy love  
We lose ourselves in heaven above.

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INTIMATIONS.

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*DOXOLOGY.—Psalm 72: 17 to end.*

His name for ever shall endure;  
Last like the sun it shall:  
Men shall be bless'd in Him, and bless'd  
All nations shall Him call.

Now blessed be the Lord our God,  
The God of Israel,  
For He alone doth wondrous works,  
In glory that excel.

And blessed be His glorious name  
To all eternity:  
The whole earth let His glory fill,  
Amen, so let it be.

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BENEDICTION.

The grace of the Lord Jesus Christ, and the love of God  
and the communion of the Holy Ghost, be with you all.  
Amen.

nd  
ll.

